ONE

Warning more

TO THE

BAPTISTS

BEFORE

Their Day be wholly ſpent and the Night cover them, in which no man can work for God, which the Lord moved me to write, or elſe I ſhould have been ſilent for ever.

With a ſhort Anſwer to a Book of *Matthew Caffin's* one of their Teachers, in *Horſham* in *Suſſex*, Intituled, *Faith in Gods Promiſes the Saints beſt Weapons.*

With many Queries alſo for them to Anſwer.

Alſo my deſire is, that all that read it would ſend it to them that they may ſee how they are degenerated from their firſt Love, and are now fighting againſt the Light of the Day, that did formerly ſhine more clear in their Hearts, then now it doth, being ſhadowed over with that which muſt periſh and come to an end.

Written by one that hath ſat under thoſe ſhadows with them, but hath now found the day, in which all ſhadows fly away.

HUMPHERY WOLRICH.

In the beginning was the Word, and the Word was with God, and the Word was God, then was there no ſhadow of death, or covering over the Life.

LONDON, Printed for *Robert Wilſon*, at the Sign of the *Black-ſpread-Eagle* and *Wind-Mill* in *Martins La Grand*, 1661.

Where are the wise?

LEt them be confounded for ever, and vexed by a foolish people; all the disputers of the world *where are they?* let their mouths be stopped for evermore, let Christ speak, and his Eternal Spirit, as in the dayes past, and him that spake in all his Prophets, who is the same *yesterday* and for *ever*, let him speak; and all keep silence, even him whose words are Spirit and Life, which the fleshly mind and carnal mind (that can neither hear nor perceive the things that he speaks) be silent before the Lord for ever, and all blind guides that are setting up the *shadow* instead of the *substance*, and things that *are seen* with a *carnal* and *visible* eye above those things that are *eternal*, *everlasting*, and are not *seen* but with *another eye*, nor *heard* but onely with the ear that can *hear* what *the Spirit saith*, let this be a *warning* and a *charge* from the Lord to you all, that ye *stop your mouths* in the dust *for ever*, let the wise be mad, and the disputer, and the contradictious blasphemer's tongue cleave to the roof of his mouth for ever, the eye is open that runs thorow the earth, and the hand is stretched out against you all, that is everlasting, and ye are weighed in an even ballance, and found as light as a thing of nought; you and all your wisdom is comprehended as in a span, and your Mountain will the Lord thresh with the new threshing instrument, and lay it waste for ever.

There is a way that the Vulturous eye hath not seen, and a path that the fierce Lions whelp hath not trodden in, a way of Holinesse is it for ever, it is the same that changeth not for ever, known is it to the righteous, and the redeemed walk in it for ever, and the ransomed of the Lord from generation to generation; Now are the Dogs angry for want of the Childrens bread, and the Swine that are feeding on the husks would devour the pearl, and are fighting against them that have found it, and cannot feed them therewith, now are their mouths filled with lyes and slanders, and their tongues set on fire of hell, the poyson of Asps is in their hearts, the way of Truth they have not known, there is no fear of God before their eyes,

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therefore is the Lord God, the Almighty God risen against all fighters, swearers & lyars, and he will dash to pieces their Idols, and all that rise up against him; the Lord hath spoken it, righteousness shall Reign, and Truth shall be established in the earth; and Christ the corner Stone (rejected of the Builders, abhored of the Nations and despised of men.) will he set a top of all; he that hath been rejected, shall be exalted on high, and break down all Images, and confound all likenesses, the Mouth of the Lord hath spoken it; he will turn all but his own glory into shame, and take the Sons of *Nimrod* that hunted mightily before the Lord in their own net, and all the Children of *Babylon*, in the work of their own hands will he confound, he will exalt the Life and Power, and darken all shadows, and break the forms with the brightnesse of his rising, and rent the Vail, and destroy the Covering that hath covered the Mercy Seat; for I have seen the place of Righteousness and Transgression is there, and *Sathan* is exalted, and the abomination sitteth as God in his Temple, where he ought not; also I have seen the place of Justice, and Iniquity hath been there, this have I seen in the everlasting day in which all shadows fly away, which is dawned in the Hearts of his Chosen, in whom he is become a Leader and an Instructer in all Righteousnesse, as in the dayes of old a Saviour and a Redeemer, as in the Generations past.

This is the Lord who saith, *I am the Lord, and besides me there is no Saviour*, he is become a hiding place indeed, a shelter and a hiding place to the weary, a covering that is not too narrow is his Spirit become; therefore are the children of old *Adam* onely with the Name of Christ, covering themselves with the shadow instead of the substance, and cloathing themselves with their fig-leave forms, having lost the image of him who is the Substance, Life, Virtue and Goodnesse of all shadows, the end and the Finisher of them all, the first and the last, who was and is from everlasting to everlasting, the Substance of all Virtue, Life and Goodnesse of all to his people, in all ages was he the same and changed not, he was & is & is to come to all that know him, the Rock of Ages, and the Christ in the Wildernesse which followed them, he is a Teacher, Leader and Guide to his People for ever, he is a Horn of Salvation for ever,

ver, he is the beginner and the end of all that is good, the Author and Finisher of the Faith of his people in all Generations, in this Generation is he the same, and in his people doth he fulfil the Righteousnesse of the Law, as in the Generations past, *Rom.* 8. 4. Mark (*in us*) all ye that are speaking of Justification by a Christ a far off, who ye never saw, and of Faith *in his Promises*, whom ye never heard, but are yet dead in your sins; Now do ye rage and fill your mouths with venome, because *Babylon* is falling and your kingdom departing; Now do you cast out your flouds of wickednesse to drownd the Man-child, that will rule you all and vex you in his sore displeasure, (mark) the Child is born, the Sun is known, that in the dayes of the Prophets was born, and given unto them, *Abraham* saw his day and rejoyced, and heard his voice and was glad, this is he and he doth not change, though to blind man he appears not the same; and all the Prophets and Righteous men heard his voice, and he wrought all their works in them & for them, and saved his people from their sins, & took away the shadow and destroyed death, and ransomed them from the power of the grave, and did such works in them & for them as never man ever did, is not this the very Christ? yea this is he, and besides him there is no Saviour, neither do I look for another; he opens the blind eye, and the deaf ear he causeth to hear, he makes the dumb to speak, and the lame to walk, he opens the heart to discipline, and commandeth man to depart from iniquity, he saith, and it cometh to passe, as ever; the Winds and the Sea doth he rebuke, and still the proud Waves thereof, as in the Generations past, this is the Lords doing, and in my eyes very marvellous, this is his Name and his Memorial (the Lord our Righteousnesse) throughout all Generations, this is he that saith, *I am the Lord and change not*, that is my Name, and besides me there is no Saviour; let all Disputers of this World be confounded before him whose way is everlasting, that sitteth upon the Flouds, and walketh on the Sea as on dry land, and the waters sink not under him, that turneth the darknesse into light, and the day light into the shadow of death; let all the wise to do evil and oppose him, be made mad for ever, and let them not find an arm to help them that cannot see the Arm of Gods Salvation, but are comparing the Holy

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One of *Israel* (the Immanuel) to and with themselves, and likening the invisible and incorruptible Redeemer of the invisible and immortal soul unto corruptible man, that are setting up the letter instead of the eternal quickening Spirit that giveth life, that sees not a difference betwixt the flesh that profiteth not, and the flesh that is the life, and if I say the Saviour of the World, I lie not, between the word that doth wash, cleanse and purifie the Hearts of the Saints, and was like a hammer and a fire in *Jeremiah*, and in all the Prophets, and is the same and changes not in all Generations, which word they heard and believed in it, and therefore spake, and the Word that the Apostles did feel, taste, hear and handle, which was in the beginning with God, and was God, and this is the Saviour of the World, and besides him there is not another, but ye being blind cannot perceive him that took Flesh upon him, and had a Body prepared to do the will of him that set him; if thou hast an ear to hear or an eye to perceive, this is he that descended, and the same that ascended far above all Heavens into the bosom of the Father, and sitteth on the right hand on the Majesty on high, and is glorified with the same Glory that he had with the Father before the world began, this is a mystery, if thou canst receive it thou art happy.

But may not I say as once was said to the men of *Galilee*, *Why stand ye gazing? Why are you seeking the Living among the Dead?* Is not he the Resurrection? And is there any life in any other? Is not this he that is the eternal and everlasting day in which ye ought to walk? And out of the Bosom of the Father did he not proceed, and was one with him, who saith, *This is my beloved Son, hear Him*? And the Holy Ghost did appear in the likenesse of a Dove, yet was not a Dove; so say I, and my sayings are faithful and true, Christ the Saviour of the World came in the likenesse of sinful flesh, and took upon him the form of a Servant, yet was he not sinful flesh, but the eternal Son of God, which was begotten of the Spirit and is Spirit; there is a Spiritual Body, and there is a natural Body, there is a corruptible and there is an incorruptible Body, but this is a mystery to the World; in a few words, time would fail me to declare his Generation to the uttermost, I may say that which I have seen of him; Oh the depth and heigheth,

length

length and breadth of his unsearchable riches and wisdom, and how in all generations he hath been to his people an infinite treasure, a boundlesse fountain, and an everlasting stream of goodnesse, life, vertue, peace, and pure satisfaction in all generations, who was before all, the Authour, Creator, and Maker of all, in whom was Life, and he is not changed, but in him is life eternal, peace everlasting, and satisfaction eternally, and his life runs through all, discerns and beholds all, and shines in the darknesse, and none can flee from him, neither is there any darknesse nor shadow of death where the worker of iniquity can hide himself from his dreadful hand, that it should not find him out; though man being in the first birth, and born blind, and a transgressor from his mothers womb, doth not see nor comprehend the Light that hath enlightned him, though it shine in his heart, and doth convince all, and reprove all of their ungodly deeds, and hard speeches, that they have wickedly spoken against the Lord; yea, and it will condemn thee *Matthew Caffin*, for all thy ungod like and unchristian-like lyes and slanders cast upon the people whom the Lord hath blessed, and chosen for his peculiar treasure, even thee in whom the Father of lyes ruleth, and his works are wrought in thy wicked heart, out of which cometh slanders and lyes abundantly, and them thou dost invent thy self, and calst them the *Quakers* errors when thou hast done, whose foundation and principle thou knowest not, but speakest evil of that wch thou art a stranger unto, & though thou talkest of faith, & of being a Christian indeed, which thou sayst few do attain unto, yet art thou one of the vain disputers of the world, & like *Cain* art wounding and shooting thy arrows against the innocent, and like *Ismael* art scorning the Lords people, saying, the *Quakers* saith, *turn to the light within*; this was *Pauls* Commission and the *Quakers* work, which in this world they have to do, this was the Prophets work, and *Johns* message, *to turn people from darknesse to the light, and from the Power of Satan to God*, *Act.* 26.18. and 1 *John* 5. and *Paul* saith, *it was* the Light *that shone in the heart which must give them the knowledge of the glory of God*; and *John* said, the anointing which was in them, that was truth and no lye, taught them all things, and with this *anointing* or *unction* they were to try the false Spirits; though thou scorneſt

at the Quakers, because their message is to turn people to the light, and though it be true that the *light within* was sufficient (and it is the same and changeth not) to all the Fathers which died in the faith to save them from all sin, and redeem them out of all tribulation, and in which Light they walked with God, who is the Fountain and Father of Lights; and they were translated from death to life before ever the Scriptures were written, which thou sayest is the rule to walk by, though the Scriptures do not say any such thing, but another, that the Sons of God were both ruled and led by the Spirit of God, and though we do say and testifie these things as the faithful and true sayings of God, and as *John* did bear witnesse of him so do we, *that he is the true light that lighteth every man that cometh into the world*, yet those things as thou hast wickedly and maliciously laid them down, as our principles were never spoken nor owned by us, neither do we slight the Scriptures at all, but own them as they are and ought to be owned, yet *Christ* the *light* the *bright* and the *morning Star*, that is the same and changes not, but spake in all the Prophets, the eternal arm and power of the Father to Salvation we say is not changed, but is able to save now without the Scriptures, as before they were written; so this is not to make void the Scriptures at all, which do declare what was the Judge of the Spirits, and Saints rule in all ages, their guide, and what was the wisdom and power of God to the salvation of their souls, and as the Prophets and holy men found them to be in themselves, and as this Spirit did inspire them and gave them utterance, so they spake of him as his People do in the same spirit in this age; now this is onely *to set Christ* the *Eternal Son of God* above all *visible things*, and the chief corner stone in his place where it ought to be; and therefore the builders of *Babylon* and children of confusion, which are setting him at nought, and cannot see the hidden treasure which is bread indeed, nor look any further then the things that are earthly, in whom the treasure and life is hid, and are feeding upon the *husks* and *shadows* with the Swine, are now condemning them that have been in those *carnal Ordinances* and *washings*, but could never find the *pearl* in them, where it was not to be found; but now having found him that is living which is not among those dead

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things, but onely to be found in Spirit, we leave those things behind us, and go on to perfection, and look no longer at the things that are seen which are temporal, but at those things that are not seen, but in that Light which is eternal, which whilst we look at and believe in, we have strong consolation and confidence in him that is our hope, and purifies our hearts; as he doth arise he doth also condemn sin in the heart, and destroy the Devils work where it hath been wrought, which is yet standing in thy heart, and in the hearts of all Lyars, and false accusers, who are speaking evil of those things they understand not, but as a natural bruit beasts, wherein they defile themselves as thou hast done, it doth finish sin in us, and makes an end of transgression, and brings in, and us into his everlasting righteousnesse, which is by faith in his bloud; but the blind will be blind still, and cannot see any bloud but that which doth not wash the heart, nor sprinkle the Conscience from dead works, nor know any, nor believe in any Resurrection but that which doth not give the answer of a good Conscience towards God; I say, if thou canst receive it, and believe in him who is the Resurrection, thou mayest, but if otherwise, thou shouldst dye in thy sins, and pine away in thy transgressions, and then Christ is not risen to thy advantage but condemnation, if thou art yet in thy sins.

Therefore thou Hypocrite who art hipt from the Light, and climbed above the door of the sheep, who is the incorruptible and eternal Light, and he onely it is that gives an entrance into the Kingdom that is incorruptible, eternal, and fadeth not away.

But many have been setting up another Saviour then he that saves his people from their sins, and therefore have his Servants been imagining of a kingdom, power and glory that is of this fading world, and therefore instead of hearkning to *the light* and *innocent Lamb* which saith, *My Kingdom is not of this world, if it were my Servants would fight*; therefore such who have rejected the word of the Lord (which word is Light) as thou dost, and scorneſt the *Quakers* for walking in it, they have betaken themselves to carnal weapons, and gone from the Spiritual weapon, which is the Light, and have fought for a Kingdom that is of this world, and so in their imaginations have set up both a visible Saviour and Kingdom.

Therefore try thy self whether thou art in that faith which the just lives by, and purifie the heart that comes to see the pure God, if not, thou art but a reprobate concerning the faith that is a mystery held in a pure Conscience, which was once delivered or given to the Saints, neither shalt thou ever have the witnesse in thy self of thy rejoycing, as many that have been in thy dark and blind condition never had, until they were turned to the *Light* in their Consciences, but now can through mercy and grace that is powred out upon his off-spring testifie (to his glory and praise everlastingly be it given to him alone who doth the work in us and for us) that in the same place where it hath been said unto us, *ye are not my people*, there are we called *the Children of the living God*; at this may the Serpent catch that is cursed of the Lord, but own it if thou canst, it is thy condemnation in that state thou art in, eternally thou shalt witnesse it true, except thou repentest.

A little I shall reason with thee concerning thy principle, what some of thy brethren which thou and they have affirmed in dispute.

First, thou sayest *the eternal Spirit is not the Saviour of the world, but the man Christ Jesus that dyed and was a body which the Apostles handled outwardly.*

Answ. Did not Christ say who is that Spiritual Rock who saved *Abraham* and the *Fathers* before that body was; *into thy hands Father I commend my Spirit*; and then did he not give up the Ghost and dyed? and when the eternal Spirit did stand to the Father, was not the body dead without the Spirit, and lay in the Sepulchre until the same Spirit and power of the Father raised it again? is your confidence in the flesh or in the Spirit and power that quickned the dead? do ye believe the Scriptures are true, which say, *he ever liveth, and is the same yesterday, to day and for ever, I in the Father, and the Father in me*? or do ye believe there was no Saviour before he was born in *Bethlehem*? who was it then in whom *Abraham* believed? or who did the Prophet speak of when he saith *unto us a child is born, unto us a Son is given*? or what dost thou in thy dark mind imagine the Prophet meaneth, when he saith, *his name shall be called wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace! Isa. 9. 6.* and what was the *Hypocrites* and *Pharisees* angry with Christ for, as thou art with us? was it not because he said *he was the son of God, and before Abraham*

Thou sayest *Christ is not come the second time to you, or to any upon the earth.* My answer is, Didnot the Saints know Christ after the flesh some time, and said they desired to know him so no more? what dost thou imagine his second appearance to be? was it not *without sin unto salvation?* and did not they witnesse this, that he was *in them, and they in him*, which saved their souls from sin? and were they not kept perfect and pure by the anointing and power which thou wrangleſt against, so that the wicked one touched them not? dost thou know what *salvation* is, or the *image* and *state* is in which man was created, which thou fighteſt against, and sayest *none can come into in this life*, if this be not it which the Saints did witnesse, in whom he was glorified with the same glory he had with the Father before the world began? and whether they were not come to it which said, *as sin hath abounded, so grace and truth which came by Jesus Christ did much more abound?* Also ye say *Christ was never crucified but once.*

My answer is, Christ was crucified at *Jerusalem*, but what private interpretation wilt thou give to these Scriptures, *Gal.* 3. 1. whether such fools as thou and the *Galatians* were who were gone from the Spirit? and doth not *Paul* say Jesus Christ was evidently crucified amongst them? were they not such as turned against the Light which had enlightned them who were become a spiritual *Sodom*? did not these crucifie to themselves afresh, and put him to open shame, *Heb* 6. 6. Though thou hast the eternal Spirit hath no bloud, I say it is because thou never sawst it, nor witnessed the bloud of the everlasting Covenant to sprinkle thy Conscience, therefore dost thou thus deny it and tread it under thy feet.

Again ye affirm, that neither *Peter* nor *Paul*, *Abraham*, *Isaac*, nor *Jacob* were redeemed out of the curse, neither were they in the Kingdom of God. My answer to you is, God is not the God of the dead but of the living, and such as were lively stones did say they sate in heavenly places in Christ Jesus, *Eph.* 1. 3. *Eph.* 2. 6. And *Peter* saith an entrance was ministred abundantly into the kingdom of Jesus Christ; and *Paul* saith he was wrapped up into the third heavens; but thou that art in the Kingdom of darknesse wilt tread upon this, as thou sayest thou dost, upon the *Quakers* principle, for which cause thy self shall be trodden in the wine-presse of Gods wrath.

Again ye deny that Christ is a Spirit; To which I say, God is a Spirit, and that which is born of him is Spirit; and Query of thee what Christ thou owneſt, whether he that enlightneth every man, or another? and what body was that which thou ſayeſt ascended, and now ſitteth at the right hand on the Majeſty on high? was it he that firſt deſcended, and came out from God, or another? ſeeing the Scripture ſaith, if thou wilt not deny it, or ſay in thy dark mind who art a Teacher, as *Nicodemus* who was a Ruler in *Iſrael*, concerning regeneration, and the way of the Spirit, *how can theſe things be?* when Chriſt told him a man muſt be born again; he was as blind, yet I dare not ſay ſo wicked as thou, for he came to Jeſus by night, he ſaid *can a man that is old enter into his mothers wimb and be born again?* if this be not thy ſtate ſend me an anſwer, and tell me if thou be able, who was that ſpoken of, *John 1.10. He was in the world and the world was made by him, and the world knew him not, he came to his own and they received him not, but as many as did receive him received power to become the ſons of God, which were born not of the corruptible but of the incorruptible ſeed, neither were they born of the will of the flеſh*, Mark, nor as thou art, but of God and the immortal ſeed which liveth and abideth for ever. Again, I ask thee who was that which deſcended, and what is it? ſeeing the Scripture ſaith *Eph. 4.10. he that deſcended is the ſame that aſcended up far above all heavens, that he might fill all things*, doſt thou believe that the Jews did not look upon Chriſt, who had eyes, and ſaw him not to be as very a blaſphemer as thou judges the Quakers? *John 3.13. no man hath aſcended up to Heaven but he that came down from Heaven*; mark, was not this a ſtrange word to them, and will it not be as ſtrange to thee? had not thy Father taught thee to wreſt the words of truth to thy own deſtruction; even the Son of man which is in Heaven, was not the Saviour of the world without Father, without Mother, without deſcent, having neither beginning of dayes nor end of life? was not this the Son of God, who is King of Righteouſneſſe, and after that King of Peace, *Heb. 6. 3.* and had not the body which the Jews nailed to the Croſſe a beginning, or was it from all eternity? and was that viſible body and form which he took upon him, was that the form and image of the inviſible God? and was that the firſt born in every Creature? and were all things made by that viſible body? and was that body before all things? and do all

things consist by it, or hath Christ two Bodies? seeing the Scripture saith, *Christ is not divided*, and though there be many Members and Branches, yet is there but one Body or Vine.

Again you *Baptists* say, *Its Blasphemy to say all that which was spoken by Christ*, Mat. 2. 24. *was fulfilled in that Generation*; might not thou as well and as truly call Christ a Blasphemer, as thy Brethren the unbelieving *Jews* did, as to charge the Quakers with Blasphemy for speaking the very same thing and witnessing it to be true which he did speak, *Mat.* 24. 34. *Verily, verily, I say unto you, this Generation shall not passe until all these things be fulfilled, Heaven and Earth shall passe away, but my words shall not pass away*; can thy earthly heart believe this? nay, nay, the world by wisdom knows not it, no nor the Angels of Heaven, but he to whom the Angels must bow knoweth it right well; our God is risen of a certain Truth, he will do a work in this Generation, a marvelous work and a Wonder, even the God of the despised Quakers shall work; and who shall let him? he will triumph over *Palestine*, & over *Edom* and *Amaleck*, will he cast his shooe, *Moab* shall be his wash-pot, the humble shall hear thereof and be glad, Kings shall melt away, Princes shall be as a thing of naught, he will exalt his horn, his strength is as the strength of a Unicorn, in the house of *David* is his Scepter known, and his dwelling place is become great in *Israel*, eternal God, King of Kings, and Lord of Lords is his Name throughout all Generations, Kings shall hear of him and submit themselves, Princes shall be turned [illegible] by the brightnesse of his rising, who is the Resurrection and the life, who comprehends the Heavens and the Earth with a span, and layes up the Sea as in store houses, this is our God, the living and true God which you *Baptists* are fighting against.

What was *Pauls* & the Saints Weapons, I querie of you Baptists? and what was his Armour which he and the Saints put on? was it not the Lord Jesus Christ the Light, who is called a Helmet of Salvation and the Sword of the Spirit? Is it not the Word of God which is Light, unto which word *Paul* did commit the Saints, and told them it was able to keep them from falling? Or do you imagine the Letter to be the Armour of Righteousnesse, which I say doth but only declare of them? Is your faith begotten by the Preaching of the dead letter, which the *Jews* thought to have eternal Life in, or by the Preach-

Preaching of the Gospel which is the eternal Word of God, which was Preached to *Abraham*, and which was and is and is to come, a Preacher of Righteousnesse in all Generations, and which the Apostle saith *Was Preached to every Creature under Heaven; where the Scripture is not known nor heard of*; but this light which you *Baptists* trample on, I say all have so heard, so as to be convinced thereby though not saved, because they have not obeyed; but as the Apostle saith, so say I, by the same Spirit and Faith, Faith comes by hearing, and hearing by this Word of God; the *Jews* had not this Word and Faith, and therefore sought against the Life as ye do, but the Light within they could not indure no more then you, but hated it; Therefore said Christ, *Ye shall die in your sins, except ye believe that I am he; the Light is the eye, in which* Abraham *saw his day, and by which I will guide my people*, saith the Lord; What is that eye that must be made blind, and that hand that must be cut off? Is it not the eye that sees not the Son, and therefore is not satisfied? And was not this eye in *Herod*, which is the eye of the Adulterour, and hunteth for the pretious Life? And was not this life in *Esau* who missed the Blessing, and in *Nimrod*, and in all the Children of confusion who are hunting mightily before the Lord without the Spirit, who is the Lord and should lead you by the Fountains of living Water, and feed you with the Living Bread of Heaven, which Living Bread you are seeking among the Graves and Tombs, dead forms, & carnal Ordinances, which I say with *J. Face*, makes nothing perfect, but Christ the better Hope, who doth thorowly walk and reform, change and translate out of death into Life, out of darknesse into Light, out of Satans power and kingdom into Gods Power and Kingdom as the Saints were; and is not this the same state that *Adam* was created in, who was the Son of God, before either Types, Shadows, Veils, Coverings, Death or Grave, Hell or the Bottomless Pit were? What is your Water Baptism? Is it not a figure which gives not the answer of a good Conscience? What is your Bread, Wine and Ordinances which ye like the *Jews* so much cry up, having lost the Spirit which the true *Jew* & they that had the one Baptism into the one spirit, and the new wine in the Fathers Kingdom, and the living Bread which came down from Heaven had.

MATTHEW CARTIN. For the Truths sake and sim-

an open enemy to it, and hatest the Light, and canst not abide that it should be so much Preached. I shal answer to those things charged against us in thy book, so far as they are our words and not thy own, with wicked inventions cast upon us by thy venemous tongue. And as for our Principle, it is the Way, the Truth and the Life, and it is clear and innocent in it self, though its image and beauty hath been more mared by such as thou (who like the Jews are crying up the Ordinances of the Lord, which makes the comers thereunto no more perfect then theirs did) then by any Professors besides in the Nation, and it will clear it self should we be silent, and spew such as thou art out of its mouth.

1. The first thing thou chargest the Quakers with is, *That they say the eternal Spirit of Light and Power is the Saviour of the world.*

Ans. This is owned and not denyed, but that I or any of the Quakers deny the man Christ Jesus, is not our Principle, but thy own lie cast upon us, and thy words do not agree with thine, but with the Scripture and Christs words, *John* 5. where he saith, *Ye have neither heard his voice, nor seen his shape at any time*; Now if thou sayst this was not spoken of Christ but the Father, I say it was spoken of both, for they are one, if thou couldst but believe the Scripture, or own the Light, *John* 14. *I and the Father, and the Father in me, the words that I speak, I speak not of my self, but the Father that dwelleth in me he doth the work, blessed is the eye that sees him, it is satisfied*, verse 8. Philip *said unto him, Lord shew us the Father and it sufficeth us*, (mark) Philip a hearer with the outward ear, but being dull of hearing and dim sighted, at the present he was unsatisfied, though he had seen and heard with the outward eye, verse 9. *Jesus said unto him, have I been so long time with you, and yet hast thou not known me, Phillip, he that hath seen me hath seen the Father also*, but thou sayest, the eyes of all in the Nation saw him and were fastned on him; and thou [illegible] have no shew of Scripture to prove that they which saw him had any other eyes; here thy malice hath transported thee beyond thy own rule, the Scripture saith expressly, *The Veil was over their Hearts, and they had outward eyes and saw him, and said, he was the Carpenters Son*, but Christ said, *they were blind leaders of the blind* (mark the Light which he bids them believe in whilst they had it is the eye) *and that they had eyes and saw not, ears and*

heard me, and hearts but understood me; Mark 8. 18. Ezek. 12. 2. Jer. 5. 21.

Therefore what eye did *Paul* open, or what ear was he sent to unstop? and what prisoner was that which he was sent to proclaim liberty unto? and what was that house and prison he was to bring him out of? what did he minister, and what did he minister to? was he not a Minister of Christ, after his own eye was opened, and Christ revealed which before was vailed in him? did he not minister to the Spirit in prison? (Answer if thou canst) and low the seed of eternal life, read *John* 8. 47. was not this the cause they could not hear Christ, because they were of the Devil, for saith Jesus, *He that is of God heareth God's words*; ye therefore hear them not because ye are not of God; then said the Jews, *say we not well, thou art a Samaritane and hast a Devil*? is not this thy mind concerning my words in my Book, because I say the eternal eye and ear did never see nor hear the voice of the Son of God, vers. 43. *why do ye not understand my speech? even because they cannot bear my words.*

2. Thou sayest *George Fox* said the flesh of Christ is a figure, and *Joseph Fuce* saith, the Baptists make flesh their arm.

Answ. The words of *George Fox* as thou sayest is in his Book, I never read them there, nor ever heard him speak the words; but this I say, there is a flesh that profiteth not, yea and a vail too, which was a figure of him that was to come; as saith the Scripture, Rom. 5. 14. and I witnesse the words of *Joseph Fuce* true, who hath been a Teacher amongst you my self, that all such as thou art make flesh their arm, who are an enemy to the light, which is the arm and power of God to Salvation.

3. Thou sayest *Humphry Smith* in his Book saith, Christ is come, and this by thee is counted a great errour; I say the same, and much more, the Kingdom is come and the Righteousnesse thereof, glory is come and we are come into it, Righteousnesse is raised down from Heaven, Truth is springed up in the earth, Salvation is come, and we sit in Heaven with Christ; yet do not I say or deny but there is a further weight of glory, and the increase of this kingdom and glory hath no end; neither do I deny but Christ is yet to come the second time, the Kingdom and the Righteousnesse thereof is yet to come to all such dark sors as thou art, although the seed the light is come into thee already, to thy condemnation.

4. Thou

4. Thou goes on slandering *Humphrey Smith's* Book, intitulled *The everlasting Rule*, and sayest in the face of men and Devils he affirms, that there is no other rule, way, means or name by which man shall ever come to walk with God, but by that which is manifest of God in him. My heart is one with *Humphrey Smith* in these words, and in the face of the Devil, and against him and all such men as take his part, I affirm the same, that he which was the Light in whom all the Patriarchs and Fathers walked with God (before the Scriptures (which is thou sayest thy rule and guide) was written) is the Saviour of the world, and changes not, his Spirit a perfect guide and instructer in all the wayes of Righteoulnesse, and besides him I do not look for another, yet the Scriptures I own, which are things too high for thee who art an enemy to him that giveth life.

5. Now I shall come a little to take notice of the form of thy own words, which begins in the 50. page of thy Book, where thou hast drawn upscornfully many words in thy own form, and replyes an answer thy self, and sayest, *Turn to the Light within*, saith the *Quakers*, this thou dost not speak so as to own it for Truth, or the Light and its teaching sufficient, but as if it were a doctrine contrary to what God, Angels, Prophets, and Apostles taught; therefore I shall prove thee exceeding blind concerning the Scriptures, to all who are not filled with envy, as thou art; thou sayest God spake by the Prophets, and all should hear the words that were cryed by the words of the former Prophets, and not to the Light within, as saith the *Quakers*.

Again thou sayest *John* sent two of his Disciples unto Jesus, saying, *Art thou he that shall come, or do we look for another*; but thou sayest the true Light turned him to outward means for his satisfaction, which outward means neither I nor any of the *Quakers* deny, if the Light within lead thereunto.

Again thou speaks of *John*, and the people and Souldiers that came unto him, saying, *Master what shall we do?* and thou mocking sayest *turn to the Light within* says the *Quakers*; but sayest thou *John* who had another Spirit then the Light within, saith, *let him that hath two coats impart to him that hath none*, exact no more then that which is appointed, *do violence to no man, neither accuse any man falsly, but be content with your wages*, and so thou wouldst make a great difference, and divide between the Light of Christ in the *Quakers*, and the Light and Spirit that spake

in all the Prophets, or as if the Light of Christ within the Prophets now adayes did teach to deny the words that were spoken by the same Christ and Light in the former Prophets; doth not the Light within, I appeal to the simple amongst the Papists, which convinceth you of sin in your bed-chambers, whether it doth not teach to do righteously, and impart a coat to him that hath none, or if thou hast bread to feed the hungry, and to do to thy neighbour, yea and unto all men as thou wouldst have them to do unto thee, and whether the whole Law and the Prophets be not contained in these things? and whether they which were without the Scripture and outward Law, had not the Law which is Light, as *Solomon* saith *Prov. 6. 23.* written in their hearts, by which nature they did the things spoken of in the outward Law? and whether this be to deny the Scripture, or contrary to the words of the former Prophets, or the Apostles, to turn people to the Light of Christ within, which doth fulfill the Scriptures, and is the end of both the Law and the Prophets, answer these things or confesse them true.

Again thou goest on in thy former manner, saying, *a certain young man came to Christ and said, what shall I do that I may have eternall life?* and the Jews came and demanded *what shall we do that we might work the works of God?* and then again mocking sayest, *turn to the Light within* says the *Quaker*; but sayest thou as if Christ were of another mind, then that they should *turn to the Light within, keep the Commandements, and sell that which thou hast and give to the poor*; and also to the Jews he said, *this is the work of God that ye believe in him whom the Father hath sent*, *what thou sayest was Christ himself that talked with them, but was not in them.*

Answ. My answer is, nay, Christ was not in them so as he was in the Saints, to justifie them, but the Devil and darkneſſe was in them, which had blinded the pure eye, which did convince them in their Consciences many times, as thou thy self hast been convinced, that never man spake as he spake, neither were the words which he spake the words of one that had a Devil, as they said he had.

And further I say, that Christs whole Doctrine, and the Apostles and Prophets did proceed from the Light within, for there is a Spirit in man, and the inspiration of the Almighty giveth him an understanding how to speak, and their very end was to turn them to the Light within; and they testified God was

a Spirit, and dwelt in the Light, and they that walked in the Light had fellowship with him, and his Son Jesus Christ, and in which both them and their worship was accepted with the Lord, and all the rest worshipped they knew not what, as Christ saith, *John* 8. 19. 24. and what if Christ had said as the *Quakers* say in thy own words, *turn to the Commandement within*; I say, and the Spirit of Christ in *Solomon* saith the same, *Prov.* 6. *thy Commandement is Light*, and what if he had said *this is the work of God, that ye believe in him who is the Commandement, and given for a Commander, & for a Covenant of Light*, wouldst thou not have scorned him as thy Brethren the Jews did, and as thou dost the *Quakers*? did not *David* say *I believe in thy word and it hath quickned me*? and did he not say *it is a Light to my feet, and a lant horn to my paths*? and that it kept him from sin, and was the way for a young man to have his way cleansed, if he took heed thereunto, and doth not *Paul* say this word in which *David* believed, and is the Author and begetter of the true faith in all that hearken to it, which faith I know thou art a reprobate concerning, though the Title of thy Book is *Faith in the promises is the Saints best weapon*, yet thy self hast another weapon; and as for thy hiding place, slanders and lyes is thy refuge, *Rom.* 10. 8. is not this word nigh in the heart? and did not Christ say to the unbelievers who rejected the word and Law which is Light, *While ye have the Light walk in the Light that you may be Children*? and hath not this enlightened every one that cometh into the world? and doth not Christ say *John* 8. *he that follows me shall not abide in darkness, but shall receive the Light of life*? but I say and the Lord hath said it, the Life is the Light of men, and shineth in the darkness, though such blind guides and foolish Children as thou art comprehend it not, *John* 1. vers. 1. to the 10. Thou bidst thy Brethren take the shield of faith, and so concludes thy Book. The Lord hath said thy faith is false, and let thy Brethren be warned, least they believe as thou dost; but as thou saydst in scorn, I say in the integrity of my heart, let the simple among thy Brethren or elsewhere *turn to the Light within*, and word which is nigh them in their hearts, and if thy own day of visitation be not over, do thou hear and fear; but consider for the time to come, the Jews had thy word, the Letter, and the unbelievers and Apostates had thy rule, guide, and leader, but were reprobates concerning this faith which was once given to the Saints, and came by hearing of the eternall word in their hearts; but how canst thou believe on him thou hast not heard, but art vexing thy self because the Quakers

[illegible] and rule well, and the Children of thy Father ever did, which thou canst [illegible] and turn as thou dost the Letter, to fight against the Life; but that which is a more sure word and foundation, a tryed stone and a perfect rule from generation to generation of them that seek the Lord, this thou canst not endure; but it is my Crown and the Ornament of the Righteousnesse in which I rejoyce, and tread upon the Serpents head; and should I never speak more, this I say, the eye is open that sees thee and comprehends thy muddy mind, that are weighed in an even ballance, the Lord will bruise thee with the stone thou art lifting at, and the sword and weapon which thou fightest with shall be a perpetual pain and terrour in thy own bowels.

And in the 49. page of thy Book thou goest on in a scoffing way to oppose the Light within, which is to give the knowledge of the glory of God in the face of Christ Jesus, and thou brings the Prophets words, and John Baptists words, and Christ and the Apostles words, and *Paul* and *Silas* their words, that speaks of Repentance, and concerning the gifts of the holy Ghost, and these thou brings to oppose the Light within. Now to all sober people this needs no answer, but that thou should not exalt thy self among the ignorant; these Queries are sent unto thee.

Can any repent or have their minds changed, but they must have the Light within and be turned to it? can any receive the gift of the holy Ghost, but they must be turned to the Light within? Is not the *Gift received within? And further thou goes on and scoffs, believe in the Lord Jesus Christ?* And then thou scoffest and sayest, *The Quakers say turn to the Light within.*

How can any believe, but such who are turned to the Light within which gives the Light of the knowledge of the Glory of God in the Face of Christ Jesus? *2 Cor. 4.*

And do not they that believe, come to the Witness in themselves and are past from death to life? And is not that Witness within? What hast thou Preached all this while that sets such things upon Record, that Generations to come may see thy Ignorance? This shews that thou art not at the Churches was in the Primative times, that cant not endure the annointing within, nor light within; the annointing within must needs be light, and how many of the *Baptist* Teachers has brought people to the annointing within them, that they need no man to teach them, but as the same annointing

teachers them [illegible] they were ever brought to the Light within which shines in the heart, to give the knowledge of the Glory of God in the Face of Christ Jesus?

And how many have the *Baptist* Teachers brought to the New Covenant, the Law written in their hearts and put in their minds, that they need not teach every man his brother, saying, *Know the Lord, for they shall all know him, from the least to the greatest?*

How have you *Baptists* Apostatized from this Practice & Doctrine, who now appear as Antichrist in opposition to it, which was in the Apostles dayes, who now look upon Christ, [illegible] the Pharisees did, who with the same eye that looks stedfastly upon him, runs upon him and rages at him; and these are them that hope the pure eye within, that denies the Light as the *Pharisees* did; so you are like to see with no other eyes than the *Pharisees* did, who know him no further then the *Pharisees* did, which flesh and blood does not reveal him to be the Son of God, and Christ is the substance of all Figures; yet to the world he is a sign, see if thou canst read the figure, and he is an example, and wilt thou look for another Christ then he that dyed at *Jerusalem?* because *Humphrey Smith* says, *He looks for another*, are you *Baptists* angry at this? he have looked for another, I must tell you it is that Antichrist.

1. Query, *Whether that was not the Light within, that the Pharisees stop their ears to, and closed their eyes, if it was not, what was it?*

2. *Are not all eyes stopt, and all ears closed till they come to the Light within, and all in the ungenerate and impenitent state, till they come to the Light within?*

3. *Is not the Light within, the eye that beholds God and Christ?*

4. *And can any see God or Christ without the Light within? or they see him with a Natural eye, who is a Spirit?*

5. *And is it not the Spiritual eye by which Christ is beheld, and is that within? Or is there any fellowship or Unity amongst any people of God, but they must come to the Light within?* Answer these Querries all you *Baptists* who oppose the Light within, or else for ever let your mouths be stopt.

6. *Could any one ever hear God, Christ, Prophets, Apostles or Angels, was not within the Light within, which gave to understand their words?*

7. *Or can any come to the knowledge of the Truth to Repentance, Faith, or the Gifts of God, or come to [illegible] God [illegible] and Truth, if they do not come to the Light within.*

8. *Or can any know Christ to be the Son of God and the Saviour, and*

[illegible] and reprobate things, and by what he does restore, if [illegible] of Christ within?

[illegible] the Apostle put outward, *Wine* and *Wine* instead of [illegible]

[illegible] *brawl*, and to *jangle*, and *wrangle* about [illegible] *gratifical fill his belly with the husks?* Did not he [illegible] *the Father's house?* Was not this parable [illegible] *found in outward things?* And may not this be spo[illegible] *outward things*, *wrangles* and *jangles* about them [illegible] *to the Father's house?* Did not Cain kill his bro[illegible] *and is not the field the World?*

[illegible] the fourteenth page of thy book, thou charges the *Qua*[illegible] *grosse error*, because they say, *The Eternal Spirit in* [illegible] *of the World*, and to contradict this, thou puts a dif[illegible] Christ and the Comforter in this sense; I have said [illegible] difference as in his several Administrations, and as he op[illegible] to condemnation, and as near in another to justifica[illegible] this sense there is a difference, when he Ministers wrath, [illegible] burnings against the wicked; and when he Mi[illegible] joy, and everlasting assurance to those that love his [illegible] followed in the way of its Righteous Judge[illegible] there is a difference, when God who is pure Love, [illegible] Peace [illegible] himself, hath to do and deal with man, who is joyn[illegible] of *Esau* and *Cain*, which is reprobated; this was al[illegible] by the *Lord*, and to the froward and perverse Gene[illegible] did always shew himself froward, though God chang[illegible] he is froward, though he shew himself so, and [illegible] arm as an Adversarie to the wicked, *Psal.* 18. [illegible] *Pure thou wilt show thy self Pure, with the Merciful thou* [illegible] *merciful, with an upright man thou wilt show thy self* [illegible] *froward, thou wilt show thy self froward*, ver. 25. [illegible] there be diversities of administrations, yet is there [illegible] who is the same and changeth not.

[illegible] *The* [illegible] *which dwelt in the Man Christ* [illegible] *Jesus*, *in them, is called another Comforter*, [illegible] *which could not come unto the Apostles*, [illegible] Christ were away, and so thou [illegible] which afterward dwelt in [illegible]